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WEEKLY REVIEW.

—Speaking at Grant Road Church, Bombay, on Sunday evening last, from the words, "Behold he prayeth," Rev. Dr. Knox said that a life without prayer was a failure, however apparently prosperous for a time it might appear. People were always glad to live under a strong Government; it energised them to think they were allied with a great power. But the strongest earthly Government was as nothing compared with the greatness of the power of Heaven, which was at the back of the weakest man of whom it could be reported by the angels, "behold he prayeth." A life without prayer was like a vessel going to sea under the control of a captain who knew nothing about navigation, whose course must inevitably end in being dashed upon the breakers.

—Different work is given by God to different children of His, and the special task of the London *Word and Work* seems to be the upholding of the truth in its integrity, of the Bible as the written Word of God. Of course in the special personal sense of the term, Christ is the Word of God, and the Bible is only the book which tells about Him, but God has not ordained, as some unholy critics allege, that the revelation of His Christ should be in a book full of contradictions and errors. It is to oppose this pestilent heresy that Dr. Sinclair Paterson, the Editor of *Word and Work* so skilfully and courageously wields his pen. Mr. C. H. Spurgeon has several times publicly and warmly expressed his thankfulness and appreciation of Dr. Paterson's advocacy of the truth in the late Down-Grade controversy. Dr. Paterson is not, by-the-bye, a doctor of divinity, but of medicine. He is pastor of one of the largest Presbyterian congregations in London.

—The organ of the Prohibition party in the United States, writing upon the Opium habit, speaks of the fact that there are other stimulants in use, especially in refined circles of high life, that are fully as dangerous and insidious in their detriment as beer, ale, rum, gin and whisky. The various preparations of the *Coca* leaf of South America that are beginning to be sold in India, are of an equally insidious character with opium? Retreats are being opened in America for the attempted cure of the slaves of these drugs. With regard to India, some people come out here, and by their careless lives, and sensual reading, break down their nervous system, and then attempt to prop it up with the drugs and medical preparations with the advertisements of which the columns of Indian papers are crowded. These give a temporary and an artificial but not a real strength, and like the painting over of a rotten beam, the patient seems to get stronger, merely to come down with a greater crash at last. The only way to recoup a wasted life is to cease to do evil and learn to do well.

—Hudson Taylor of the China Inland Mission says that some say to him in reference to mission-work, "The languages are such a difficulty." He answers them, "Classical knowledge of some languages may be, but colloquial language is not, and it is the latter you want for telling the Gospel to the people. Babies are not very intelligent, but they can learn any language in the world in a year or two." The stupid, conceited, pedantic way in which some grammars are written make them a hindrance instead of a help to the learning of the languages they profess to teach.

—The "way of holiness" is said by Isaiah to be so simple that "the wayfaring men, though fools, shall not err therein." We are afraid that both wayfaring men and fools would have some difficulty in understanding the following definition of "Entire Sanctification." An American contemporary says it is "the acceleration of the activities of the soul without exhaustive effort." It is impossible to be too simple in spiritual matters. Jesus Christ used to aim at speaking so that children could understand Him. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

—Mr. James Shaw, Deputy Examiner of State Railway Accounts, writes from Rangoon an appeal to the London *Christian* on behalf of Railway men in India. He thinks the home Railway Mission might with advantage turn its attention to this country. He says:—

To-day India can number 14,000 miles of railway, on which are employed over a quarter of a million of persons, of whom 10,000 are Europeans and Eurasians, whose families cannot be less than another 20,000 individuals. Amongst this large number it is surprising in these days of aggressive Christian work how very little real earnest Gospel work is done, and how many there are without religious ordinances. If branches of the home Railway Mission were organised in India, conducted on bold and vigorous lines, and equipped with educated, earnest, godly men, they would do a vast amount of good. Such efforts would, I am sure, receive the sympathy and support of many in India. No grander field for Gospel work exists in India. The acquiring of a language is not a necessity; and in addition to the Europeans and Eurasians referred to, there cannot be less than 30,000 native station-masters and clerks who read and write English fluently, many of whom are not averse to Christian influences.

Doubtless there is room for a distinctive Railway Mission in this country, though it is well to remember that the Anglo-Indian Evangelisation Society makes special efforts on behalf of Railway men, and will continue to do so, and increase those efforts as far as means are provided. Also that wherever there is an English congregation of the M. E. Church or of the English Wesleyans, there actively foremost will be found many of the neighbouring railway employés who have been reached and benefitted through this church. Whatever new mission may be introduced, we hope that it will, in conjunction with the older Societies now in the field, make strenuous efforts on behalf of securing the Sabbath as a day of rest for the Indian Railway workers. Europeans, Eurasians, and Natives alike require the day of cessation from toil appointed by the Creator of the world, and will be found in a condition much more ready to attend to the ministrations provided if the Sabbath rest be secured for them.

—It is well said, that "Man's inhumanity to man makes countless thousands mourn." This is strikingly true in the way in which the Chinese have been banished from the United States. Numbers were on their way when the bill was passed through Congress, who were absolutely prohibited from landing, the news on their arrival being the first they had heard of the prohibition. This comes peculiarly hard on those who have lived years in America and had only returned temporarily to China. The *California Christian Advocate* reports the following touching incident:

"A Methodist Chinaman on the *Belgic* writes a pitiful letter to the superintendent of the Mission. He says he took passage before the bill was signed, or even proposed, and holds a certificate upon which he had relied to re-enter the country where his business interests are. He is a good scholar, and concludes an elegantly composed Chinese letter as follows: 'Come and see me, dear pastor, and bring me a word of comfort, so shall you be to me the very incarnation of God's love. For, lo! I am here as a fish in a net, and as a bird in a cage that cannot get free.'"

The *Advocate* says that between twenty and thirty members of the M. E. Church in San Francisco, among them a local preacher and a district steward, are shut out by this act of Congress.

—Professor Henry Drummond is one of the closest personal friends of D. L. Moody, and also one of the foremost of the scientific men of Great Britain. In a late article in the *Nineteenth Century* on the Bible, comparing Nature with Revelation, he says of the Book:—

Like nature it has successive strata, and valley and hill top, and mist and atmosphere, and rivers which are flowing still, and hidden ores, and *here and there a place which is desert.*

We join issue with him on the words in italics. We believe that the time is coming when every verse from Genesis i. 1 to Rev. xxii. 21 will be found to have its use. The Palestine Exploration Society; Layard's discoveries in Assyria; and the labours of Egyptologists; in addition to the results of many other sources of research, have cast an immense amount of light upon many parts

of the Word of God which were apparently of a "desert" character, and were the scoff of infidels. We believe that reasons will yet be found for the insertion of every verse in the Bible, even the seemingly useless genealogies.

—The Italian Government has made a mistake in passing a law to severely punish those priests who preach against the State. It could well afford to treat with silent contempt such lucubrations. Italians will not very soon forget the terrible oppression they suffered under King Bomba and the other tools of the Papal Court, when the Pope was the Sovereign of Rome. This, of itself, is a quite strong enough argument against all the denunciations of priests on the subject. That which the Italian Government ought to do, is to take away the last vestige of temporal power from Leo XIII. At present the writs of the King of Italy do not run within the precincts of the Vatican. The Pope is King there. This ought not to be. He should promptly be put on a level with any other Italian subject, and be made to pay taxes, and bow to the Italian law like every one else. In doing this, King Humbert would strike an almost final blow at the great delusion of the right of the Pope to be Sovereign of the world. The "saints shall rule the earth" is a prophecy which is going to have a literal fulfilment, but not in the Papal sense. The arms of our warfare are spiritual and not carnal. It is at places like Exeter Hall that great spiritual and moral reforms are inaugurated, carried through and finally completed, and not at the Vatican. God delights to use the weak things of the earth to confound the mighty, and not such a great human, carnal institution as the Temporal power of the Papacy or any other State Church.

—The population of Geneva is 63,320. This of course includes children. The adult population would therefore be about 25,000. Out of this 25,000 adults, 21,657 have signed a huge petition against the system of State Licensed Vice which exists there in a very similar form to the C. D. system condemned in India. It is a strong comment on the possibility of tyranny by the Police, that this truly infernal institution should be settled in the midst of the citizens of Geneva, in this manner, against their will. These Geneva police have positively had the impudence to sue a M. Ochsenbein for 2,000 francs damages, for exposing their conduct in placing a child of fifteen, "looking more fit for the nursery or schoolroom than anything else," on the register as a prostitute. The Police are a most useful body of public *servants*, but they must be kept so. They are dangerous masters.

—Mr. Labouchere, M. P., is the Editor of *Truth*. *Truth* is the untruthful paper that has lately been denouncing the workers in the Holy War for chastity of life as the "poisonous apostles of pestilent purity." Mr. Labouchere has theatricals and garden parties at his London house during the season, on Sunday afternoons. Those who defy God in the breaking of the Fourth Commandment in this manner are not likely to have much sympathy with those who are trying to uphold the sanctity of the Seventh. "Blame from such a quarter is praise indeed."

—Englishmen are pretty good hands at abusing the Czar of Russia for his "lust of empire," but if we look around us we shall see that it is a case of the fulfilment of the homely old proverb over again, of the "pot calling the kettle black." The last mail tells us that England has just proclaimed a "protectorate" over the dominions of the Sultan of Borneo, a country as large as France, and as fertile as any part of India. When will the British Empire have done growing? It is already the vastest for extent that the world has yet seen. It behoves all well wishers for its welfare to earnestly pray and work that its administration shall be on Christ's lines, and that the nations and the peoples comprised in its borders shall be governed for His glory. It is already so in some measure. In spite of the silly alarms that are made every now and again, the trust of England as a whole for the protection of this vast Empire is much more in God than in military force or power. If England had the same sized army in the field that France has, in proportion to the size and population of the countries she governs, she would have 22,500,000 men ready for active service. As it is she has a half million. Never had so large an Empire so small an army in the previous history of the world. But if her rule is righteous, it is more than large enough.

—The *Indian Witness* comments strongly on the following:—

"Coming events cast their shadows before." The "shadow" of our new Viceroy comes in a somewhat substantial form, and the first signs of His Excellency's advent have already appeared. Sixty cases of Scotch whisky consigned to "H. E. Marquis Lansdowne" were discharged from the S. S. *Karamania* on Saturday!

The new Viceroy is simply following "a good old Indian fashion" which has been the cause of tenfold more fever and returns to England than "this terrible climate." We saw only a day or two ago an immense pile of returned whisky, brandy and wine empties, at Mokameh station, being sent back from a picnic at which the outgoing Viceroy, Lord Dufferin, was the president. The packages were labelled in extra large type. "From His Excellency the Viceroy." When will Englishmen in India learn the madness and wickedness of the custom of "pegging" in a climate like this.

—The *Christian Commonwealth* has lately been issuing a useful series of papers on "Faith-healing," in which, without much criticism, it narrates a large number of facts with regard to the different Faith-healing institutions in England, Germany, and America. One of the latest articles deals with "The Peculiar People." One peculiarity about the faith-healing doctrines of this estimable religious body is that great stress is laid on plenty of warm blankets, good food and nursing being supplied to the poorest of their poor, gratis if necessary. There are two trained nurses who are kept specially for this purpose. Whatever opinions they may hold about faith-healing, no sensible medical man would deny the fact that good nursing, good food and a calm trust in God are the finest possible medicines in themselves for any physical disease, and that, with these, nineteen-twentieths of the sicknesses of humanity might be overcome without the use of drugs.

—The *Christian Commonwealth* is giving some capital cautions to the contributors to its correspondence columns. The editor says:—

Let all communications be written carefully. We receive many with suggestions to us to correct, wherever there is need for this. Now we have no time, and no taste, for this sort of work. A letter which comes to us written in a slovenly style will most probably find its way into the waste paper basket. Let all correspondents carefully note this suggestion. Let all communications be written in a kindly spirit. Hard arguments and soft words will do much more good than hard words and soft arguments. Never mind personalities; deal with the real question under consideration. It is not needful to tell the readers of our journal how signally an opponent has failed to establish his case; let the readers decide that for themselves. Go right into the question—*in medias res*—drive right at some points, and when these are made, *stop*.

—The Rev. J. L. Wells ably replies to the article on Indulgences commented on some time ago in the pages of this paper, which appeared in the *Northern Christian Advocate* from the pen of the Rev. J. A. Faulkner. In the same paper he shows Mr. Faulkner to be wrong both in his history and his inductions, and positively proves the fact that "Tetzel's system was the system of the whole false Romish Church of which he was the servant and the instrument."

—The Boston *Christian Witness* says that the King of Siam has given seven lakhs of rupees in one sum to the Baptist Mission at Bangkok. Our brethren at Bangkok will need the presence of the Lord in this their prosperity, much more than in adversity.

—The Catholic papers are rejoicingly laying Canon Taylor's lying statistics before their readers. "Lying" is a strong word to use, and we do not apply the term to Canon Taylor personally, but simply to emphatically record the utter untrustworthiness of his figures. It is not for us to say whether he knew what he was about or not when he wrote them down. Canon Bardsley has been showing him up. Canon Taylor said in his article that in Northern India it cost the Church Missionary Society £34,186 to make 173 converts. We rubbed our eyes when we saw this statement first, and knew it must be false. The facts are that a very small portion of the above mentioned amount was taken up in making the 173 converts. Nearly the whole sum was spent in the expenses of 16,000 Native Christians and catechumens, 4,850 communicants, 266 schools and 13,000 scholars. This falsity is one out of many in the Canon's articles. No one knows better than those engaged in Mission work the necessity of honest criticism, and of obedience to the command "Prove all things, and hold fast that which is good," but it is faithful men who must do the work, men on fire for God and the extension of His Kingdom, and not semi-sceptics like Canon Taylor.

—There is an old man at the village of Milnathort in Scotland who is a Baptist, but certainly not a "Down Grade" one. He is in his eighty-second year, but has for thirty years past walked twenty-five miles to and from Divine worship every week. He still does so. This vigorous old man gets his living by hauling water from the wells to the villagers' houses. They have just presented him with a new wheelbarrow for the purpose, as a token of their great respect for his character.

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DRINK—THE ARGUMENTS FOR AND AGAINST.

This being the week set apart by Good Templars as a missionary week for the advance of the Temperance Cause, a meeting of the "Pride of Mazagon" Lodge was held on Monday night in St. Peter's School-room, Mazagon, Bombay, when the Rev. H. C. Stuntz delivered a powerful and impressive address. The chair was taken by the Rev. G. W. Clutterbuck.

Mr. Stuntz said—I am glad to think that shot and shell from every Temperance platform all round the world in being let off to-night. It is a great inspiration. It was intimated to me by those who asked me to speak here, that the best topic to take would be "Total Abstinence; the arguments for and against." The arguments against total abstinence, are generally four or five. The first is usually Biblical. The man who proved from the Bible that suicide was right said, "Well, Judas went and hanged himself on a tree, and in another place it says 'go thou and do likewise.'" This is a sample of the method in which Scripture is often resorted to. Let us look at a few main headlands of Scripture.

But first of all I want you to remember that wine is a noun, and as I believe I learnt when a boy, a noun is a name, so that this name may have many different meanings. In the Bible there are two kinds of wine mentioned, and seventeen different sorts of Hebrew words used to express the word wine.

The Old Testament plainly indicates the two kinds of wine. In the book of Proverbs we read, "Look not thou on the wine when it is red." What did Solomon mean? Why, that there was a kind that was not red, that was safe to be looked at. *Red* or intoxicating wine has an angry look. He *really meant* "Look *not on* intoxicating wine." The verses *before* that one say, "who hath woe? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes? They *that* tarry long at the wine; they that go to seek *mixed* wine." (Prov 23; 29, 30. 31.) Why did he use the word *mixed*, if there were not two sorts.

Who get up the street rows? who have bruises? who are ready even to quarrel with lamp-posts? who are red-eyed? "They that tarry long at the wine." Ah, the writer knew all about drunkards.

When a man begins to quote Scripture to me, I always ask him to prove from the Bible where it says "Look thou on the wine." Look over at the book of Habakkuk. Where we read (Hab. 2: 15) "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him to make him drunken."

The New Testament argument for intoxicating drink often is, "Why did Jesus make wine?" Let us still remember the word wine is a noun, and here the Greek word used means unintoxicating wine. There are only two exceptions used to indicate intoxicating wine as against fifty on the other side. Put the character of Jesus in the light of all these circumstances and we cannot believe that "He who knew no guile" took part in a drunken orgie! that He who years before told men "not to look on the wine when it was red," should make this very liquor.

The next plea is Timothy. You still have the same word here meaning unintoxicating liquor. The pure unadulterated juice of the grape was the stock remedy for everything. I cannot think a holy man like Timothy, would take the intoxicating wine which was such a snare to the world around him.

Timothy was a young earnest preacher, and, like many another, studied too hard, and suffered in consequence. Timothy's was stomach trouble; caused by too much study. It required the advice of an apostle to persuade him to take even a little of the unintoxicating liquor. He must have been an earnest abstainer. For a man on the strength of Timothy's taking this, to order whisky that can be got drunk on is ridiculous.

The next is the scientific argument. Dr. Richardson the celebrated temperance doctor, never orders alcohol. He knows too well the harm it does.

Father Chiniquy, when lecturing in America, asked an enemy of the cause to bring a large healthy rat to the meeting. He would not take one himself for fear they should say he had tampered with it. He gave the rat some alcohol that had been extracted from two bottles of liquor, and it was stone dead in two minutes and a half by the clock. The first action of alcohol is on the heart. Take me as I stand. I have never had a drop of it, neither have my grandfather, father or mother. I am free from every taint of it; praise God for that! Now give me some; my pulse first moves faster; then I glow all over, and my heart beats too fast. This is only a surface heat; it is not a real heat, which is proved by putting a thermometer under the tongue. You will find the heat of the body has really decreased. In America, where the thermometer sometimes loses all conscience and runs right down till it can run no farther, two men I knew, one bitterly cold night, started out for a drive. One warmed himself up (?) by drink, the other took none. As they drove the cold became intense. The one who had not drunk had the tips of his ears, nose, and fingers slightly frostbitten; the other is walking around on crutches to-day, having lost a leg, one arm, and two of the fingers of his left hand as a result of his warming drink.

The human system has no place for alcohol. The heart won't have it, the brain won't have it. It won't make blood, bones, hair. It is that which stimulates people that the alcohol is *trying to get out*. As it can't do good, it does mischief—it eats the tissues.

The only solid, tenable ground is *total abstinence* It is the germ centre of Temperance work. Science, experience, everything concludes that God is right when He says, "Look not on the wine when it is red." God Almighty never made alcohol. God made man upright, but he has sought out many inventions, and certainly this is the most devilish of them all. Mr. Stuntz's address was much appreciated, by the audience, who heartily applauded him at its conclusion.

SOUTH AFRICA.—DEPENDENCE ON GOD.

When the mail last received left Shoshong, Khame's territory, in the British Protectorate, North Bechuanaland had been seriously threatened by bands of marauding Boers and unprincipled Englishmen thirsting for gold. The chief was courageously and patiently holding his own against them. On Sunday, July 8th, we learn that he and his people held a monster open-air service around the church. Mr. Lloyd says he could not venture to state the number of people present, but a space of some two hundred yards in length, by one hundred in breadth, was covered with a mass of men, women, and children The purpose of this great meeting was to commend the country and people of Mangwato to the gracious care of God, or, as the Chief Khame put it, "to put the country before God" in prayer. The chief made a statement with reference to the need for this step, on account of the difficulties which threaten them continually. The Bamangwato, with their Chief Khame, have sought the help of the British Government more than once, but the necessary help has not been rendered. In this strait the Bamangwato turned away their eyes to Him who is King of Kings, the Lord of heaven and earth.

Epitome of News.

SATURDAY, NOVEMBER 24.

—A telegram was received from home yesterday, announcing the death of Mr. W. G. Pedder, who is well-known in Bombay as a former Municipal Commissioner, and one of the ablest members of the Bombay Civil Service.

—Col. Wilson returned to Bombay yesterday morning on the expiration of his leave, and took charge of his office as Commissioner of Police from Mr. Gell.

—Intelligence received from Alaska states that thirteen whalers are icebound in long. 174 deg. west, and lat. 74 deg. north, and that their position is hopeless. Over five hundred persons are on board the vessels, which, together with their cargoes, are expected to become a total loss.

—According to a report of the German Consul at Cape Town, the South African diamond trade last year exceeded that of the previous year by 463,869 carats weight, and £737,174 in value. In 1887, the export was 3,593,930 carats, valued at £4,242,470 against 3,135,061 carats, worth £3,504,756 in the previous year. The produce of the different mines was as follows:—Kimberley 1,410,207 carats, valued at £1,410,207; De Beers, 1,014,042 carats, valued at £1,014,048: Dutoitspan, 696,576 carats, worth £987,283; Bultfontein, 602,246 carats, worth £612,962; St Augustine's, 197 carats, valued at £250.

—One of the peculiar features of Idaho scenery, says the *Scientific American*, is the frequent occurrence of dark rocky chasms and channels of lava into which streams and rivers plunge and are apparently for ever lost. These fissures are supposed to be old lava beds. The outside of the molten mass cooled and formed a roof, the fiery stream below became exhausted, leaving an empty chamber. A break in this roof having occurred, an opening was formed, into which the river or stream now disappears, to reappear as a mysterious lake, basin, or spring on some distant mountain or plain. On the banks of the Snake River one of these streams re-appears, gushing from a high cliff in a cataract to the waters below.

—The representatives of the Powers met at the Porte on Tuesday 29th ult. and signed the Suez Canal Convention. The Convention comprises seventeen articles. The three first are devoted to the subjects of the neutrality of the Canal and the security of the works and the material of the Company, and the next four clauses to the position of belligerents in the Canal and the ports of access. Article 8 specifies the duties of foreign diplomatic agents in Egypt, and confers on the Porte the presidency of the annual meeting of the International Commission. Articles 9 and 10 establish the responsibility of the Khedive, and define the cases in which he will have to appeal to the Porte, as also the right of Turkey to provide for the defence of the eastern coast of the Red Sea. Articles 11, 12 and 13 sanction the territorial rights of Turkey, and also the sovereign prerogatives of the Porte and of the Khedive outside the obligations of the present Treaty. Article 14 declares that the Treaty is not limited to the duration of the Act of Concession possessed by the Canal Company; and article 15 stipulates that the ratifications should be exchanged within one month from signature.

MONDAY, NOVEMBER 26.

—An open air mass meeting, attended by over seven thousand men, was held at Ahmednagar in the beginning of the week to elect delegates to the Allahabad Congress, to propose subjects for the Congress, to ratify the proceedings of the Provincial Conference held under the auspices of the Poona Sarvajanik

Sabha during the late Dewali holidays, and to establish in connection with the local Sarvajanik Sabha, a standing Congress committee for this district, working in consultation with the taluka sub-committee already established.

—On Saturday afternoon a goods train was derailed on the G. I. P. railway between Neral and Callian. The down mail train to Madras was detained at Budlapore for nearly two hours, until appliances were procured from Callian to clear the line. At the same time, the up train from Poona, which had amongst its passengers H. R. H. the Duchess of Connaught and H. E. Lady Reay, was detained at Neral. But little damage was done by the derailment, and when the line was cleared, the two trains which were delayed proceeded to their destinations.

—An interesting discovery is reported from Chunar, the Military Works Department having chanced upon a cave-temple, supposed to be two thousand years old. The temple contains images of Hindoo gods beautifully cut on the rock, as also a number of inscriptions. These old relics will no doubt be preserved as specimens of sculpturing at that remote period.

—Direct intelligence of Stanley has at length been received. Though a twelve month old, it is somewhat reassuring, and will revive the almost abandoned hopes of those philanthropists and geographists who take an interest in his long and arduous march. The death of Stanley would be more than a national loss, for he is probably achieving humane objects, and acquiring valuable knowledge of the Dark Continent, which, of course, would die with him. It is, therefore, gratifying to hear, though but up to November last, that he was then alive and well. The rearguard of his little army was seen by trading Arabs to the west of Albert Nyanza, and south-east of Sanga. Stanley himself was two days' march ahead. He had suffered great losses and privations, though his expedition was sufficiently strong and robust to reach Wadelai, which he had selected as his destination. As, however, Stanley has not apparently yet arrived at Wadelai, it is deemed probable that he has changed his route.

—The Presidential fight between the Democrats and Republicans of America has ended in a manner wholly at variance with public opinion. Of the 375 States which vote, 168 were secured by Mr. Cleveland, and 207 by General Harrison. The South went solid for Cleveland, and the North—with the exception of New Jersey and Connecticut—supported Harrison. General Harrison has never yet been in the front rank of American politicians, and it is hard therefore to predict the course of policy which he will pursue, but his election has no doubt put an end to the projected tariff reforms of Mr. Cleveland.

Tuesday, November 27.

—A case of distinguished gallantry is reported from the Jeypore district of Vizagapatam, to which a contemporary hopes that the attention of the Royal Humane Society will be promptly invited. Four women crossing a rotten temporary bridge over a swift stream fell into the water. A person named Pogono Kiranasi, who happened to be on the bank at the time, jumped into eighteen feet of water, and, after being carried a considerable distance down-stream, rescued two of the women. He then brought the third to shore, and, when she was safe, ran along the bank for a considerable distance in search of the fourth woman, who was sinking for the last time as he swam to her and disappeared before he could save her. Very naturally the district authorities think that the sanctioned reward of twenty rupees is too little for such a deed as Pogono Kiranasi's; and the Governor of Madras has sanctioned the presentation of a gold bangle "with a suitable inscription in Oorya," and promises to send home the story to the Secretary of State for the consideration of the Royal Humane Society.

—A telegram from Calcutta states that there was a railway accident at Motihari on the 24th inst., when No. 21 up mixed train on coming into the station, instead of being run along the platform, was, through some mistake at the points, diverted towards the goods shed. The morning was somewhat hazy. When the driver observed that he was on the wrong line, he whistled and applied the brakes. The goods shed is only a short distance from the points, and the train ran into some waggons which were being loaded at the shed. Three natives employed in loading were killed outright, several others escaping with slight injuries. Four waggons were completely destroyed, and about four others and the engine were more or less damaged. The pointsman, who was absent from his post, is in custody.

—A serious split appears to have occurred among the patriotic party. It was understood that at the great meeting held at Lucknow last week the union between the Hindoos and Mahomedans under the leadership of Sir Syed Ahmed would be cemented. Raja Siva Prasad brought forward two resolutions, one in favour of merging the United Indian Patriotic Association and the various anti-Congress Associations into one body, to be called the Indian Loyal Association, with the Maharajah of Benares as patron, and the second advocating a petition to Government to suppress lecturers like Mr. Bhimji. It is reported that the former resolution was carried.

—The four large steamers, to carry each about 5,000 tons, now being built for the P. and O. Company by Messrs. Caird & Co., of Greenock, are to be named the Bombay, Canton, Hongkong, and Shanghai.

—A singular incident is reported in connection with the fire which broke out at the Quirinal palace in Rome on October 24. While the flames were rushing out above the doorway, the wooden Venetian shutters on the storey above, although blackened, were not burned, but the arms of Pope Paul V. and the Papal tiara, carved in marble above the portal, were split into fragments, and fell crashing on the pavement. It was *apropos* of these very carvings (remarks the *Standard's* correspondent) that the clerical *Osservatore* derided the idea of hoping to abolish the temporal power permanently, adding, "When I go to the so-called royal palace, in the so-called capital of Italy, what first meets my gaze? The arms and tiara of a Pope above the doorway."

—According to reports from China, by the order of the viceroy at Foochow, fifteen wooden idols were removed from the temple at that place, and put on trial for compassing the death of a popular military commander. They were found guilty, and were condemned to destruction. They were beheaded, and to make the extinction doubly sure, were drowned in a pond, "amid the execration of the masses."

Wednesday, November 28.

—At the High Court to-day, the Chief Justice, on taking his seat, intimated to the Advocate-General and Mr. Pugh, that, after consulting with his colleagues, he had decided that Mr. Moylan's appeal should be heard by a bench of three judges. He fixed Saturday next for the hearing.

—It is stated that the Government intend to establish at Lashid, about a hundred and seventy-three miles from Mandalay, a permanent post for trade purposes, and to construct a road for carts up to Tonzi, and then, in a year or two, to carry the road up to Lashid. Our Mandalay contemporary learns that a party equipped and rationed will start from Mandalay very shortly for this object, and the Superintendent of the Northern Shan States, Lieutenant Daly, will reach that post *via* the Shweli valley about the early part of January. It is suggested that every possible publicity should be given to what the Government intend doing, and every information obtained regarding the prospects, wants, and probable demands of the country, and made known to those on whom the trade with these parts rests.

—The fifteenth annual convention of the Women's Christian Temperance Union was held at New York, on October 19 to 23. About 250,000 members, residing in nearly all the States and Territories, including Alaska, were represented, and the proceedings were full of encouragement. Matters of great practical importance were discussed. It was reported that twenty-five States and all Territories have secured to the children in all public schools scientific temperance instruction. Two hundred thousand pledged children belong to the Loyal Temperance Legions. Miss Willard was for the tenth time, elected president of the Union.

—It is understood that Sir John Mac-Donald, Premier of Canada, will shortly go to England, where he will remain for some time and have consultations with members of the Imperial government on questions connected with the fishery dispute.

—Chang Chintung, Viceroy of Canton, has addressed a plea to the Chinese Emperor to forbid the importation of petroleum. He argues that China has as good a right to keep out American oil as America has to exclude Chinese labourers. The importation of American rock oil he considers injurious to the interests of his country, because it has killed out the native production of peanut, colza and bean oil, and because kerosene by its inflammable nature has caused numerous fires that destroyed life and property and deprived many people of their homes.

—Commander Cameron was one of the speakers (by invitation) at the late Canterbury Diocesan Conference. He introduced the subject of native races and the liquor traffic. The greatest of all evils, however, was the slave trade. African slavery had got worse than ever in the last few years, and nearly one-half of the Congo Free State was given up to that well-known slave-hunter, Tippoo Tib. A recent German traveller said that he passed through a peaceful, prosperous country with 10,000 inhabitants, and four years later it was a desolate wilderness. He saw fifty right hands nailed up, and heard musketry. He found that the slave dealers were amusing themselves by shooting slaves, whose bodies were afterwards cut up to feed the cannibals employed in the horrible trade. Such things were continually going on, and the waste of human life was enormous. When he was in Africa he opened up some trade routes, which, he regretted to say, had been useful for the slave traders, but he yet hoped to be able to do something to stop that trade. He hoped to carry out General Gordon's idea of founding a colony on Lake Nyassa to fight against the slave trade in the interior of Africa.

Thursday, November 29.

—The P. & O. S. N. Company's s.s. *Sutlej*, with the outward English Mails of the 16th inst., left Aden for Bombay at 10 o'clock on Tuesday night.

—The Agent of the P. & O. S. N. Company at Aden telegraphs that the *Sutlej* has experienced delay from bad weather, but the commander hopes to arrive at Bombay at 7 a. m. on Monday.

—On Monday night, about thirteen miles from Ujjain, the Government Mail Cart was looted by robbers. The Mails and passengers' luggage were carried away. A Parsee gentleman and his servants were severely beaten and wounded. It is to be hoped the authorities of the Gwalior State will be called upon

by the Political Officer concerned to discover the perpetrators promptly.

—The Upper Burmah Summary reports that nothing of special importance has occurred during the week, except an encounter with dacoits in the Myadoung district, in which seven police were killed. Particulars are unknown. In Pokoko the police captured 15 dacoits and 23 guns.

—Mr. Henry Conder, in consquence of the death of Mr. Wilson Bell, has been appointed to act as Agent of the G. I. P. Railway.

—There are 16,930 registered medical practitioners in England and Wales, and therefore there is an average of 1,662 persons for each doctor.

—The annual summary of British contributions to foreign missionary societies just completed by Canon Scott Robertson, shows that for the financial year 1887 the sum of £1,228,759 was voluntarily given by various religious bodies in the British Isles to the foreign mission funds. Of this total the sum of £461,236 was given through Church of England societies, £187,048 through joint societies of Churchmen and Nonconformists, £367,115 through Nonconformist societies in England and Wales, £202,940 through Scotch and Irish Presbyterian societies, and £10,420 through Roman Catholic societies.

—Hon. Michael Henry Herbert has, it is said, been appointed Chargé d'Affaires at Washington. Lord Sackville returns to this country immediately on leave of absence. It is also stated that the British Government will not take further cognisance of the action of the American Foreign Office until the result of the election of President of the United States is known.

—The salmon fisheries of Scotland are calculated for last season to have been £283,523 10s. in total value.

—The Eiffel Tower is now 195 yards high. The remaining 133 yards are to be erected at the rate of twelve yards a week, so that the tower will be completed in eleven weeks.

—Mr. Hutcheson, R. S. A., has completed for the Queen a bust of the late Rev. Dr. Norman Macleod. The famous minister of the Barony Parish is represented as he appeared on his return from his Indian mission, undertaken on the Church's service. His face is bearded, he wears a moustache, and the lines under his eyes suggest that the fatigues of the mission had told somewhat upon his strength. But withal we have in the well modelled lineaments of the face the suggestion of that characteristic strength which men admired in him, and of that *bonhomie* which made him a favourite in the halls of the great as well as in the houses of his poorest parishioners.

—The Aspen, Colorada, mine, which has been the scene of many sensational discoveries has come to the front with another. A cave has been found thirty feet long and seventy feet high. Lying on the wall is a bed of ore seven feet thick and enormously rich. Some of it runs as high as 5,000 ounces.

Friday, November 30.

—Lord Dufferin and suite have returned to Calcutta, after an extended tour in the Punjab and N. W. Provinces on their way from Simla.

—The total number of deaths in Bombay registered during the week ending Tuesday, 27th Nov., 1888, was 383, being 24 less than the preceding week and 17 less than the week ending the 22nd Nov., 1887; 17 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 13; Brahmins, 19; Lingayet, 1; Bhattias, 7; Hindoos of other castes, 178; Hindoo outcastes, 45; Mussulmans, 77; Parsees, 28; Jews, 8; Native Christians, 7; Eurasians, none; Europeans, none; while the rate of mortality per 1,000 of the population was 20·65. There were 85 deaths from remittent fever, being 5 less than the last week and the same as the corresponding week of last year. There were 3 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 53, 10 and 8 last week, against 63, 26, and 4, respectively, in the corresponding week in last year. During the week 411 births were reported of the different districts.

The *Times of India* says:—The Exchange market has given way during the past week to the extent of three-thirty-seconds of a penny per rupee at the end of last week, and at the commencement of this week there was a fair supply of Mercantile Bills at 1s. 4 25-32d. near and 1s. 4¾d. to 1s. 4 23-32d more distant delivery. At the same time Banks were willing drawers of Telegraphic Transfers, and contracts were passed at 1s. 4 17 32d., December; 1s. 4¾d., March; 1s. 4 7-16d., June; and a large line at 1s. 4⅞d., August delivery. On Tuesday, Wednesday, and Thursday, there has been less done either way. Of the 35 lakhs of Council Bills offered on Wednesday night, only 26 lakhs were sold even at the reduced rate of 1s. 4 17-32d. Still 35 lakhs are to be offered again next week. Exchange is as big a problem now as ever in spite of all the experience that has been accumulated in recent years, and it is impossible to say with any accuracy what the next move will be.

TELEGRAPHIC NEWS.

Berlin, November 22nd: The Emperor William, in his speech at the opening of the Reichstag to-day, said that the visits he had lately paid the different European States justified the hope that peace would be maintained. His Majesty further said that no extra military credits were required.

London, 23rd: The Bill for the extension of the Land Purchase Act was read a second time in the Commons last night by a majority of seventy-five. Mr. Parnell spoke in opposition to the Bill owing to the absence of any provision for the relief of backward tenants and the inadequate reduction made in judicial rents. The Government have invited tenders for working the Ruby Mines in Burmah. Six tenders have been received, the highest being twelve lakhs of rupees annually. A decision will be given next Tuesday.

Paris, 24th: The animosity which exists between the different political parties in France, and especially between the Boulangists and Republicans, is becoming serious. Charges of peculation and jobbery against certain members of the Chamber of Deputies are being published, whilst the Boulangists and Conservatives accuse M. Floquet of meditating a *coup d'état*.

London, 24th: The statement made by the *Times* that a treaty had been concluded for a Russian protectorate over the Corea is denied at St. Petersburg.

25th: Mr. John Bright has passed a bad night and is worse.

26th: Mr James Monro, one of the Assistant Commissioners of the Metropolitan Police, has been appointed Chief Commissioner in place of Sir Charles Warren, resigned.

St. Petersburg, 26th: Notwithstanding the death of Colonel Prjevalsky at Vernoe the Russian exploring expedition to Thibet will proceed on its journey.

Zanzibar, 26th: The Sultan is still very ill and unable to attend to any state duties.

Poona, 27th: At to-day's sitting of the Crawford Commission, Mr. Latham withdrew charges Nos. 5, 7, 15, 16, 19, 20, 22, and 23.

Berlin, 27th: The expedition under Herr Wissmann for the relief of Emin Pasha leaves Berlin immediately, and proceeds to the interior of Africa.

London, 28th: The concession for working the Burmah Ruby Mines has been granted to Messrs Streeter and Co., who will pay a rent of four lakhs annually to Government, besides one-sixth of the profits.

St. Petersburg, 28th: An Imperial ukase has been published, which sanctions a four per cent. loan of one hundred and twenty-five millions of gold roubles for the conversion of the loan of 1877.

London, 29th: Sir Henry Arthur Blake, K.C.M.G., the newly appointed Governor of Queensland, has resigned owing to the objections raised by the Queenslanders to his appointment.

BOWEN MEMORIAL FUND.

Amount already acknowledged				Rs. 1,985	5	4
Rev. Ruttonjee Nowroji, Aurungabad...				10	0	0
Mrs. Bapty...				100	0	0
Recd. thro' C. E. Chapman, London:—						
General Halliday	£2	0	0			
General Chitty	1	1	0			
Alex. Beatty	1	1	0			
Rev. W K. Weatherhead	0	10	0			
Rev. J. Herdman ...	1	0	0			
Miss Hay	0	5	0			
Mrs. J. Agnew	0	15	0			
Mrs. R. Simson... ...	0	5	0			
Mrs. Smith	0	4	6			
Mrs. Richardson ...	0	10	6			
C. E. Chapman... ...	0	18	0			
R. K. Puckle	1	0	0			
	£9	10	0			
Less Printing, Postage &c. in England ...	0	18	0			
	£8	12	0	127	0	0
				Rs. 2,222	5	4

G. Manson,
27th Nov. 1888. Joint Hon. Treasurer.

BRIBERY.

With reference to the question of the bribery of policemen and other officials, a correspondent sends us the following extract as to the liability or otherwise of those who tender bribes and those who pay them on extortion:—

A person offering a public servant an illegal gratification for any of the purposes stated in the section, is liable for abetment of an offence under this section—Illus (a) S109. The authors of the code remark (Note E, 36):—"We are of opinion that we have provided sufficient punishment for the public servant who receives a bribe. But it may be doubted if we have provided sufficient punishment for the person who offers it. The person who, without any demand, express or implied, on the part of a public servant, volunteers an offer of a bribe, and induces that public servant to accept it, will be punishable as an instigator. But the person who complies with a demand, however signified on the part of a public servant, cannot be considered as instigating the public servant to receive the bribe. We do not consider such a person to be liable to any punishment." (Vide J. O'Kinealy B. C. S's I. P. C. section 161, page 104, 3rd Edition—1885—Bombay: Thacker & Co., Ld.)

"This superficial religion of our times is one of Satan's most effective means of holding thousands under his control. With a little religious gloss they remain carnal and walk as natural men, hoping for heaven, while they are actually, by the Bible tests, in the broad road to hell."

MISSIONARY SOCIETY MUMBAI

THE EDITOR'S TABLE.

STRANGE SCENES is a very cheap work of 41 octavo pages which is being issued in editions of sixty thousand each, by Woodford Fawcett & Co., Salisbury Square, London. The price is one penny (one anna) each. The Rev. James Neil, M. A., the author, was formerly rector of Christ Church, Jerusalem. He gives an account, written in a very interesting style, of his residence in the Holy Land, elucidating the rendering of many passages of Scripture, and throwing an entirely new light on others. The following passage is specially worthy of note :—

Take, for example, the highly damaging objection often urged by atheists against Holy Scripture, on the ground of the coarseness of the expressions it contains, and the handling of subjects, the very mention of which in such plain terms we should account immodest and even impure. Indeed, I know that this has been a grave and honest difficulty to many earnest and sensitive minds. Yet a comparatively short residence in Palestine serves to remove it altogether No Eastern could possibly see any objection whatever on this score. They still, as in ancient times, use the greatest plainness of speech throughout Syria. As soon as one acquires a knowledge of common Arabic, the ear is assailed by a plain speaking on the most delicate subjects, which is extremely embarrassing until such time as one learns to become accustomed to it. Things that are never mentioned amongst us, are spoken of publicly in the East even by ladies of the highest class, and of the greatest respectability, refinement, and purity. This explains at once the naturalness and innocency of the use of expressions and the mention of matters in the Bible, which our translators have softened down in some instances, and public readers have tacitly, and, as I believe, wrongly, agreed to omit in others. The purest-minded Eastern woman would smile at an objection to the Bible on this score ! But I may go further, and boldly say that seeing the Bible purports to be an Eastern book, written in the East, by Easterns, and first—and for long ages—addressed to Easterns only, it could not possibly be genuine if these very matters which have given rise to such blasphemous cavils were absent from its pages ! Thus, in the light of Palestine life, a terrible objection of coarse infidelity, not only melts away, but actually becomes transformed into a very strong evidence of the genuineness and accuracy of Holy Scripture !

It is a fact that the infidels who have spoken loudest on the indelicacy of scripture have been the ones who have published the worst books, advocating the most licentious doctrines. A book which so plainly and openly rebukes sin as does the Bible, is bound to be bitterly hated by those whom it condemns and who do not repent. This little work may be obtained from the office of *The Bombay Guardian*, price with postage 1½ annas.

DAILY BREAD is the title of a valuable little Hindi book printed in the Nagri character. The compiler is Miss Rachel Metcalfe of the Friends' Mission at Hoshangabad, C. P. A passage of Scripture is given for every day in the year. The price is very low being only two annas for the paper covered edition and three annas for the cloth-covered one. It can be obtained from the office of this paper. Half anna in addition to above prices should be forwarded to defray postage.

Purity is the star of youth, the crown of manhood, the sceptre of old age.

ONE DAY'S REST IN SEVEN.

THE WORKERS CRAVE FOR IT.

The editor of *Our Day*, published at Boston (Mass.), contends in a recent number that a successful agitation for a Sabbath rest is only to be based on the Bible and God's commands. He says "Any defensible ground of Sabbath observance must include the round top of Sinai. We must occupy and fortify the position that God's authority is back of the Sabbath, commending it not to reason only, but to conscience also. This is the work of the Christian pulpit, the Christian press, and of Christian schools—the three chief conservators of public conscience. What do the facts of recent history show as to Sunday work ? In 1886 the Italian legislators made a law requiring that children employed in factories should each rest one day of each week. The movement was inaugurated by a minister, but supported by the Hygienic Society and several working men's organisations. Note that these societies did not venture to ask even this irregular one-seventh of time for rest for any toilers except *children—in factories*. In 1885 Austria-Hungary, in response to

THE BITTER CRY OF SABBATHLESS TOILERS,

enacted a stringent Sunday law, which emancipated even printers from Sunday work—for a Sabbath or two. Then Greed recaptured his fugitive slaves. The reaction against the Sunday work of the Continental Sunday is even stronger in Germany than in Austria or Italy. In Stuttgart, 600 shopkeepers have engaged to close their shops on the Sabbath. In Carlsruhe, a second carrier delivery of letters on that day has been stopped. In Alsace-Lorraine public-houses have been closed till noon by a new law. In 1886 a thousand carpenters of Berlin sent a petition to the German Chancellor for protection against Sunday work. Bismarck, instead of aiding German working men to recover their Sunday rest, blocked them, not only in Parliament, but also by his own bad example in keeping the employés in his

BRANDY FACTORIES WORKING SEVEN DAYS A WEEK.

A Commission appointed by the German Government to investigate this matter of Sunday work finds that 57 per cent. of those employed in factories, and 77 per cent. of those engaged in trade and transportation regularly work on Sunday. In France working-men are placing their demands for Sabbath rest on Socialistic grounds, but with as little success as in Germany. At a Socialistic congress held at Ghent, in Belgium, 1886, one of the chief demands was for Sunday rest. In Holland, also, working men are even now making a desperate effort for emancipation from Sunday work. The measures proposed in Holland are characteristic of the whole European phase of the problem. No work is to be allowed that is open to public view; no sales of any sort shall be made in public, with the exception of eatables; no places of public amusement shall be open before eight o'clock in the evening; nor are intoxicating drinks to be sold near churches, in case worship is being conducted in them, nor anywhere before noon." The fact is that

GOD HAS SO CONSTITUTED THE HUMAN MIND

that the only successful method of agitation on any social subject is to go in for "the truth, the whole truth, and nothing but the truth." It was the handful of men and women who agitated for the total and immediate abolition of slavery that won the Anti-Slavery battle. There was an enormous organisation called the "Society for the Gradual Suppression of the Slave Trade." Not one in a million people now living have ever heard of this society, whilst the names of the "total abolition" people, Clarkson, Wilberforce, &c &c., are household words. Just so with the Drink Traffic, the Traffic in Lust, the Opium Trade, and every other body and soul murdering social evil. The winning army is composed of just those men and women, and no others, who stand with a bold determined front to the foe, with the banner of "No Compromise" waving over their heads. The only standard for the Sabbath agitation is God's standard. Agitation from a lower standpoint will only lead to tantaliing disappointment.

"BY THEIR FRUITS YE SHALL KNOW THEM."

A writer who does not profess to be a converted man, gives in the *Contemporary Review* a touching account of the Christian work being done among the North Sea fishermen. "As to what are called the conversions," he writes, "I can say nothing in the theological way, but I judge by the results which I have seen . . . . . I know that good is good, and I know that a sober, gentle, courteous fellow, who prays with passionate self-humiliation, who is tender to wife and children, who never offers to return evil for evil, and who takes pride in being a gentle and law-abiding citizen, is better than a muscular beast who is only proud of his strength. Now, I could run round the fleets and pick out at least three hundred men who were once something more than inoffensive ne'er-do-wells, they were active and offensive blackguards. These fellows do not ever cant; they have become civilized men, and if their religious exercises do become demonstrative, what of that ? They are good in all relations of life; they are fine workmen; and if they cry for pardon and pity, who shall blame them ? If I sneered at one of them, I should never get rid of my sense of shame during life; it would be a crime against humanity . . . .

"These converts cling together; they support each other in their 'experience meetings'; one man derives strength from another; and, as a matter of fact, this increasing army of religious enthusiasts have so leavened the fleets that the police on shore find scarcely any complaint against a smacksman at any time. They tell their stories to each other, these simple souls; and I would ask any one to observe the exquisite simplicity of the following little tale, which I quietly took down at a time when the speaker did not know I was within hearing. The man's low tones thrilled me; his passionate humility moved my heart, and I think his poor confession far more impressive than any merely literary work :—'Its just five years since I first tried to take the right road. Some of my friends was goin' on board the *Thomas Gray*, and they came to my ship, and I didn't know what they could want me for. But I went with them, and some friends spoke to us about God and His love; and when they was done I felt myself of a sudden so full like of the love of God, that I stood up there and then, and gave myself to God. And that very same night my wife, who is now a good Christian woman, was on her knees prayin' for me and hopin' God would make me lead a better life; and before she was done, God came to her heart, and she writes to me, and says that she had found God, and would I try to do the same. And when I got to my vessel I writes to her and says I had given my heart to my Father, and I would try to be a better man, and lead a better life. And her letter and my letter crossed each other, and I gets hers the same morning as she has mine. And she writes and says that she sat down in the kitchen and had a cry for a good long hour, because she was full of joy. I was not one of the best, I wasn't; my home was, as I may say, a hell upon earth, and my children was afeard of me, and they were right, for I was bad and cruel in the drink. But it is all changed now, and I have kept on the good road as well

as I could, and we are happy. I trust, my friends, that I shall go on trying to be a good man till the Lord Jesus is pleased to call me, and that is all I can say.'

"Observe his desire to avoid fine talk. I had a funny lump in my throat before he had finished, and the cadence of his voice carried suggestions to my nerves like simple tones from the infancy of music. Another man, who spoke under the influence of an emotion that was awe-striking, told of his escape from a crime that would have brought him to his end. He was fond of his wife, but he struck at her with a knife at a time when he was mad after a long spell of drinking. When he came to himself and found that he had barely missed the poor girl's heart, he was stunned. I do not want to think more of this man's piercing pathos; I could not bear it at the time, and I cannot think of it now with composure; but I know that a score and more of good fellows broke down as he went on in his wild self-abandonment, and I know he has been a steady influence for good during a long time. . . . . The religious men are carrying everything before them, and the humblest smacksman may now float a flag bearing a religious inscription, without in the least fearing a shower of oyster shells such as would have greeted him less than nine years ago. Once more I can only go by results, and this long series of "conversions" has produced effects such as would have been thought incredible before the mission fairly worked its way among the fleets. No sectarian talk is permitted, and the men are usually only addressed by speakers who call themselves evangelical."

COOLIE LABOUR.

The necessity for a strict watch being kept on the system of coolie labour to prevent it degenerating into slavery will be seen from the adjoined advertisement cut from the *Eastern Star*; a journal circulating in the South Africa Republic.

NATIVE LABOUR.

J. ROSEVEARE & Co.
WILL HAVE
200 NATIVES
FOR DISPOSAL ON
Monday Next. 6th inst.

They have been specially selected and engaged to work for a term on the
GOLD FIELDS.

The *Pall Mall Gazette* says that the said natives (South Africans) fetched from 10/- to 25/- each, the former price being for those who were sick & dying. A gentleman writing on the subject remarks, "It is nothing to see a dead Kafir lying on the main road. For instance, between the towns of Middelburg and Pretoria, a distance of seventy-two miles, there were a fortnight ago nine Kafirs lying dead, and also they were left unburied for three weeks. The sight is simply horrible, and this only fifteen miles from Middelburg. I myself have seen twenty dead, and a more horrible scene never before have I witnessed, or am I desirous of. These are the Kafirs brought down to be sold to the gold-mining companies, and those that are not sold to the companies are sold to Boers, who expect them to work the day they buy them, and if they don't they tie the poor Kafirs to a waggon-wheel and thrash them well, which in nearly nine cases out of ten kills them, or makes them so ill that the Boer drives them away from the house, fearing that he will have the trouble of burying them."

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle, and learned, and logical, but it may be ours to be noble, and sweet and pure.

ZECHARIAH HODGSON AND HIS WIFE.

Zechariah Hodgson was not naturally an ill-natured man. It was want of reflection, more than a corrupt and ungenerous heart, that led him to consider his wife in the light of an inferior being, and to treat her more like a slave than an equal. If he met with anything abroad to ruffle his temper, his wife was sure to suffer when he came home. His meals were always ill cooked; and, whatever the poor woman did to please him, was sure to have a contrary effect. She bore his ill-humour in silence for a long time; but, finding it to increase, she adopted a method of reproving him for his unreasonable conduct which had the happiest effect.

One day, as Zechariah was going to his daily avocation after breakfast, he purchased a large codfish, and sent it home, with directions to his wife to have it cooked for dinner. As no particular mode of cooking was described, the good woman well knew that, whether she boiled it, or fried it, or made it into stew, her husband would scold her when he came home. But she resolved to please him for once, if possible, and, therefore, cooked portions of it in several different ways. She, also, with some little difficulty, procured an amphibious animal from a brook at the back of the house, and put into the pot. In due time, her husband came home—some covered dishes were placed on the table, and, with a frowning, fault-finding look, the moody man commenced the conversation.

"Well wife, did you get the fish I bought?"

"Yes, my dear."

"I shou'd like to know how you have cooked it—I will bet anything that you have spoiled it for my eating. (Taking off the cover.) I thought so. Why in the world did you fry it? I would as lief eat a boiled frog."

"Why, my dear, I thought you loved it best fried."

"You did not think any such thing. You knew better I never loved fried fish—why didn't you boil it?"

"My dear, the last time we had fresh fish, you know I boiled it, and you said you liked it better fried. I did it merely to please you; but I have boiled some also." So saying, she lifted a cover, and lo! the shoulders of the cod, nicely boiled, were neatly deposited on a dish; a sight which would have made an epicure rejoice, but which only now added to the ill-nature of her husband.

"A pretty dish, this!" exclaimed he. "Boiled fish! Chips and porridge! If you had not been one of the most stupid of womankind, you would have made it into a stew."

His patient wife, with a smile, immediately placed a tureen before him, containing an excellent stew.

"My dear," said she, "I was resolved to please you. There is your favourite dish."

"Favourite dish, indeed!" grumbled the disconsolate husband; "I dare say it is an unpalatable, wishy-washy mess. I would rather have had a boiled frog than the whole of it."

This was a common expression of his, and had been anticipated by his wife, who, as soon as the preference was expressed, uncovered a large dish at her husband's right arm, and there was a bull-frog of portentous dimensions, and pugnacious aspect, stretched out at full length! Zechariah sprung from his chair, not a little frightened at the unexpected apparition.

"My dear," said his wife, in a kind, entreating manner, "I hope you will at length be able to make a dinner."

Zechariah could not stand this. His surly mood was overcome, and he burst into a hearty laugh. He acknowledged his wife was right, declared she should not again have reason to complain of him, and kept to his word.—*From "The Sword and Trowel."*

LORD MOUNT TEMPLE.

A week or two ago we announced the death of the above peer, but by a strange oversight, a sketch of his life which should have appeared at the same time was omitted, only his titles being recorded. Titles are very flimsy things, there being many vile men who are called "Your Excellency," and some who are called "Your Highness" that are very low men. But Lord Mount Temple was a nobleman after Christ's own sort, the kind of nobleman that even a coolie can be. Though not so well known as the late Earl Shaftesbury, he employed his time and talents in a very similar way, both in and out of Parliament. He was a frequent preacher of the Gospel both in and out of doors, and a warm total abstinence advocate. A very touching little bit appears in the current number of the *Dawn*, in which Mrs Josephine E. Butler speaks of a visit paid by him to one of her rescue-homes. Lady Mount Temple was a help meet for him, and worked hand in hand with him in all good works. On this occasion she accompanied her husband, and like Christ they were not ashamed to be seen "eating with sinners," and sat down to tea with the poor women. Mrs. Butler says, "The impression made by their visit was vivid and lasting. It is difficult to give an idea of the tender kindness and simplicity of Lord Mount-Temple's address to the poor inmates, some of them of the lowest and most degraded class, and some mere children. Even the truest Christian gentlemen sometimes fail to lay aside the 'don' or the preacher on such occasions. He did so absolutely; he placed himself on a level with these poor children, and they felt him to be the most kind, pleasant and courteous of Christian gentlemen. We kneeled altogether on the sanded floor of that little kitchen, and many tears fell as he prayed in a way which brought to their minds the fact—not so much of their own wretchedness, as of the presence of the Saviour who loved and was ready to receive them all. He began with characteristic simplicity his prayer, 'O our God, we don't know very well how to speak to Thee; we are poor ignorant creatures; but we know we are dear to Thy heart, and we will speak to Thee as well as we can.' There are more poor and humble persons in the world who mourn his loss than he could have dreamed of." This sort of record is better than a public statue in Bombay or Calcutta.

A STIRRING APPEAL.

Mr. Moody says: There was an old man I wanted to see when I first went to Europe in 1867. I was told not to fail to go to Edinburgh and see Dr. Duff of the Assembly. I stayed in Edinburgh a week to get a little of the old man's fire. He plead for an hour and a half once for India, and at the end of that time he fainted away. They took him up and carried him to the vestibule. When he revived he said: "I did n't get quite through; let me go back and finish" They said: If you go back it will cost your life." 'Well,' he said' 'I shall die if I don't.' So they carried him back. As they passed the aisle the people rose and tears flowed down every cheek at the sight of the old veteran. He said to them: 'Fathers and mothers of Scotland, is it true that you have no more sons to give to India? I have spent twenty-five years of my life there and I have come back to die; there is plenty of money in the bank, but your sons are not willing to go. If a call comes from the Queen to go there in the army they are ready. Is it come to this that the Lord calls for recruits for his kingdom and they will not go!" And turning to the moderator he said: "If there is no one to go to India I will return to them, and will let them know that there is one old Scotchman that can die for them if he can't live for them."

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 9 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 7 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7 30 a. m Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto. at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. C. W. Clutterbuck.—Sunday school, 4-30 p. m

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at the Home of Hope Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

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SATURDAY, DECEMBER 1ST, 1888.

NOTES AND COMMENTS.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

In these days of competitive examinations and of degrees and positions conferred on account of intellectual knowledge and brilliancy, it is important to guard against the insidious and untenable notion that intellectual attainments confer or increase spiritual power. Where much learning is not accompanied by much humility and a deep sense of human insufficiency, it is a hindrance instead of a help. Whether in a preacher, or teacher, or editor, or in any other position in the realm of the spiritual, academic distinctions are valueless in themselves. As the result of a more or less unconscious tendency to exalt or worship culture, there is a lamentable amount of it, without spiritual power, in the Christian Church. In relation to God's work, it needs often to be reiterated that of ourselves we can do nothing. The common experience of the ambassadors of Christ right down the ages, may be expressed in the brief and simple testimony of the most learned of the twelve apostles—"When I am weak, then I am strong," after God had said to him "My strength is made perfect in weakness." Let all who are engaged in Christian work take well to heart and watch and pray to be constantly conscious of the fact that success in winning souls and in bringing saints to an absolute surrender of their lives to the will of God, is "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

The friends of Purity and national righteousness who are fighting the battle against the licensing of sin in British territory, are winning all along the line. On November 7th, a Bill was introduced by the Colonial Secretary into the Legislative Council of Ceylon, for the repeal of vice-sanctioning legislation in that island (Ordinance No. 17 of 1867). The Repeal Bill was seconded by the Attorney-General, and passed its first reading. The Colonial Secretary in proposing this measure said, "I think that the C. D. Act has been repealed in all the Colonies except Ceylon. In the last colony which I served, I had to perform a similar duty to the one I am now discharging." He explained that this step was being taken in obedience to instructions from the Imperial Government, who, of course, are acting in obedience to the will of Parliament, as expressed in its resolution of June 5th last.

It appears, however, that the Ceylon Executive may need watching. The Colonial Secretary dropped some remarks about the maintenance of the existing Government Vice Hospitals, "for the treatment of purely voluntary patients." The leaders of the Purity movement in Great Britain know what that means, and they will not have it. No right-minded person objects to the treatment of any one suffering from any disease who voluntarily comes to a general hospital to be cured. What is objectionable is to single out persons who suffer from a malady caused by licentiousness, to receive special and favourable attention at Government expense, which is not accorded to ordinary patients; and to be treated in a manner that encourages rather than represses them in their course of wrong-doing. The Government surgeons who have been certificating women to go and sin again are the last persons to be trusted to treat them as "voluntary patients." But we will not anticipate that the Ceylon Executive will be foolish enough to fight over the last fragment of a doomed system, and to prolong a conflict which can only have one issue.

Since the above was in type, the following telegram has been received from Mr. W. J. Gladwin, dated Colombo, Thursday, 29th:—"Repeal passed yesterday." The Repeal Bill has therefore gone through its final stage. We ask our friends in Ceylon to communicate with us at once if there is any failure to honestly carry it out. In order to complete this purifying work, the abolition of the licensing of vice must be followed by a law for the more efficient repression and punishment of the traders in vice, and for the further legal protection of young girls from the human vultures who prey upon them.

The Victoria Exhibition at Melbourne which is attracting numbers to the Australian metropolis, was opened with distinct public recognition of the hand of God as the author of all stable national prosperity and riches, in a special thanksgiving service. Conjointly with this we are glad to hear that the Evangelistic Association, embracing all Protestant denominations in its membership, arranged for the celebration by a series of religious services. The object was to mark the great occasion by earnest and prayerful efforts to awaken the spiritual life of the churches, and to bring non-church-going people under the power of the Gospel. Special prayer services were begun—of an unsectarian character—in Melbourne and the suburbs, and have been well sustained. Mr. George Clark, from England, has been conducting regular week-night services in the city and its vicinity. He has been going the round of all the places in the neighbourhood, and has been addressing crowded meetings held in the largest buildings available. Deep impressions have been everywhere produced, and a great many have been brought to decide to follow Christ fully. It has resulted in the awakening of slumbering life and power in the Church and the salvation of the unbelieving, the careless, and the ungodly.

SPIRITISM AND THEOSOPHY.

Twenty years ago a working class family living in an English country village experienced a heavy trial by the death of their eldest son. They had four boys, well brought up, and desirous of making their way in the world That, one may say, was their greatest ambition The boys were apprenticed to various mechanical trades and being clever, steady, industrious lads, there seemed every prospect that they would rise in their various departments. Their evenings were spent in the cultivation of their minds, and of their talent for music, in which they excelled, being in constant request for village concerts and both Church and Chapel festivals for miles around. It was supposed that a chill taken on one of these occasions caused the illness which resulted in the untimely death of the eldest son, just as he was out of his apprenticeship. The grief of the whole family was great, for though they had the form of godliness, they had not its almighty power to sustain them at this time They sought relief in the thought of their departed relative's moral goodness, and hard and bitter thoughts of God were indulged in.

While this grief was still fresh in their minds a new "hand" from London came to one of the firms in the neighbouring town where two of the lads were employed. He was a polished, gentlemanly fellow, making a considerable profession of religion. He entered the bereaved home as a sympathiser and comforter, and introduced to the sorrowing family the superior consolations of spiritism! He was a medium. The consequence was that the whole family was soon engrossed with *seances*, at which the supposed spirit of the departed was communicated with. What was the precise nature of the communications, we do not recollect, at this lapse of time, but nothing really good or useful was obtained as far as an outsider could judge. The *seances* were kept up for some time, and appeared to exercise a strange fascination over the family and those of their friends who were induced to join them. But it cost them other friends; and from that time the blessing of God seemed entirely withdrawn from their lives. The father died in a year or two. The second son lost all his highest aspirations and became a sort of hypochondrial invalid, dying suddenly a few years afterwards. The third son is living still in a distant city, sad and old before his time. A nameless grave in a foreign city marks the last resting place of the youngest, a guileless boy at that time, but who grew up under these baleful influences, and died a suicide and murderer.

This is the record of the destruction of one family out of many thousands who have been ruined by the accursed teachings of spiritists. It is a literal fulfilment of God's promise to those who "Seek unto them that have familiar spirits, and unto wizards that peep and mutter." God has said (Isa: viii. 22) that such shall "behold trouble and darkness, dimness of anguish; and they shall be driven to darkness;" and God always keeps His word. Here is another case of a poor wretched man in the clutches of the spiritists. This time it is the King of Wurtemburg. The Government official newspaper of Bavaria, the *Gazette*, says "The King of Wurtemburg has retired to private life, isolating himself from all but a few American spirit-mediums. His people never see him. When he travels he takes care to get quite privately to and from railway stations, and if he has to drive through Stuttgardt, the blinds of his carriage are down. The American, Jackson, who came to Stuttgardt as an attaché to the United States Legation, has sequestrated by his artifices the King, and is making a fortune out of his influence with him. He is aided by two American mediums. They turn the Royal pockets inside out between them; sell places, emoluments, and dignities. One of the gang has obtained for himself a patent of nobility. The official journal of Wurtemburg refused to insert the news that he was ennobled. The King had given him a few weeks before a beautiful mansion where they, he and the Americans, hold *seances*, and evoke apparitions. They profit by the shock the royal nerves sustained a few winters back in the earthquake at Nice to manage him as they please. He looks upon them as heaven-sent missionaries, and though now financially crippled through their knavery, won't give them up."

A new name for this old wickedness is the Theosophy introduced by the American "Colonel" Olcott and Madame Blavatsky. They both left India some time ago, and the friends of righteousness and of India were hoping that they would never return, but we are sorry to say that the *Arcadia* brought back the "Colonel" this time accompanied by a German "Baroness."

FOUR PROTESTANT CELEBRATIONS.

This week's mail chronicles four Protestant celebrations in England. The first was a monster gathering in Hengler's Circus, Liverpool, to commemorate the great national deliverances of 1588 and 1688. At Brixham in Devonshire, the foundation stone of a statue on the spot where William, Prince of Orange, landed exactly 200 years ago, was laid by Count von Bylandt, who said, "I declare this foundation-stone of the proposed monument to be laid in the name of my Royal master, his Majesty the King of the Netherlands, and, allow me to add, in the name of the British nation and of the loyal people of a great country." The band played a verse of the National Anthem, and then the Dutch National Anthem, after which, at the call of Lord Churston, three cheers were heartily given for Count von Bylandt. Cheers were also given for the King of the Netherlands, for the ladies, and the Queen. At Dartford, in Kent, and old Martyr's Memorial was restored through the efforts of a Bible class of young men, and unveiled amid much public rejoicing. At Folkestone in-Kent, a packed meeting was held in the Town Hall to uphold the liberties gained by so much bloodshed in days gone by—liberty to read the Bible and worship God, according to His own commands. "Keep thy soul diligently, lest thou forget the things which thine eyes have seen and lest they depart from thy heart, all the days of thy life: but teach them to thy sons and thy sons' sons."

"CLASSICAL" SINGING IN CHURCHES.

We were at a large meeting on a Sabbath evening in the East End of London some years ago where there was a very highly trained choir singing very "high" music to an audience of about two thousand East-enders. The singing was extremely "classical," and any one who had dared to criticize it would have been put down as a very ignorant and foolish person. No reporter could have taken down the words, they were so indistinctly enunciated. The grand music was everything, the praise of the Lord and the edification of man being of quite secondary importance. However the speaker for the evening happened to be a very practical sort of evangelist, and when the grand oratorial selection was finished, turning to the choir he said, "We have sat and listened to you, it is our turn now, you sit still and listen to us;" and he gave out the old, old hymn of childhood's days—

Gentle Jesus, meek and mild
Look upon a little child,
Pity my simplicity,
Suffer me to come to Thee.

How that audience did sing! How crestfallen the clever choir did look. But before that simple hymn was finished, there were careworn women, with aprons to their eyes, wiping away the tears, and strong men standing with a solemn far-away look on their countenances, as their mother's face and their mother's God rose up in recollection before them. At the end of that meeting some fifty or sixty stood up to be prayed for. "A little child shall lead them;" and it is impossible to be too simply simple in Divine things.

The editor of the Chicago *Living Church* has taken a phonograph to one of the fashionable churches of that city. Here is the result of one of the hymns sung, in the peculiar drawling, fashionable way so popular in churches which have the form of godliness without the power. This is no caricature, but the actual photograph of the sound, as taken by the unerring phonograph—

Wa-haw swaw daw aw daw,
Thaw saw thaw law aw-waws;
Waw-haw taw thaw raw waw-yaw braw,
Aw thaw raw-jaw-saw-awa.

The books from which these people sang, render the verse as follows—

Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes.

How God must *hate* such singing! The singing from which we got one of the greatest blessings in our spiritual life was from the lips of a "corner" lad, a loafer of the lowest description who had only been saved the night before. His jeering companions were there. They had been persecuting him the whole of this his first day in the Divine life. Half the notes of his singing were wrong, but what he said came from the depths of a broken and a contrite heart. There was no mistake about every word *he* sang. Each was as clearly enunciated as it was possible to be. The words were—

I need thee, oh I need thee!
Every hour I need thee,
I need thee now my Saviour
I trust in thee.

We calculate that the cracked singing of this corner-boy was as sweet incense to Jehovah whilst the "Wa-haw swaw" of the highly dressed congregation quoted above, was as an evil savour in His nostrils.

M. G.

A WORD IN SEASON TO THE NEW VICEROY.

A Memorial signed by over two thousand persons, including many of eminence in public life, was presented to Lord Lansdowne, prior to his departure for India, the subject of the Memorial being the licensing of sin. The Memorialists say—"When the people of this country were made acquainted with the extent to which this system was carried on in India, a thrill of horror and indignation ran through the land. Parliament was immediately invited to condemn its existence in India as unreservedly as it had condemned the system in the United Kingdom. Accordingly, on June 5th, 1888, it was resolved by the House of Commons, without a division, 'That in the opinion of this House, any mere suspension of measures for the compulsory examination of women, and for licensing and regulating prostitution in India, is insufficient, and the legislation which enjoins, authorises, or permits, such measures, ought to be repealed.'"

The Memorialists then point out that the repeal of the India C. D. Act (Act XIV of 1868) only affects two out of more than seventy places in India where this disgraceful system was set up, and that the C. D. "Cantonment Regulations and the Acts under which they have been, and may continue to be made, exist yet." The Memorialists base their "main objection to the system of regulating prostitution upon the conviction that it is contrary to the law of God to regulate or in any way make provision for the commission of vice;" and they say to Lord Lansdowne in view of his coming Viceroyalty, "We respectfully request you to make personal investigation into these facts upon your arrival in India We beg of you to insist upon the immediate, complete, and effectual execution of the expressed will of the British Parliament, so that every Act, provision, or regulation which in any way permits prostitution to be regulated shall now be repealed. We also respectfully request you to cause the Indian Penal Code to be amended, so that girls in India may be protected from immoral men at least up to the age of 16, as they are in England Finally, we pray Your Excellency to exert the great power of your high office for the protection of the women of India, for the suppression of vice in that country, and for the fostering of the principles and habits of purity and temperance amongst the military and the civil population under your rule."

We hope that the new Viceroy will show his wisdom and sense of right and justice by meeting the requests of this Memorial We have reason to know that the determined exercise of his authority upon these lines will save the Government of India a great deal of trouble and unpleasantness, as well as cause Lord Lansdowne to be in this respect a true benefactor of the people of this empire.

SUNDAY SCHOOL CONVENTION

under the auspices of the

INDIAN SUNDAY SCHOOL UNION.

Bombay, December 19th, 20th and 21st, 1888.

First day.—Wednesday, December 19th.

FIRST SESSION.

Time—7-30—9 a.m.—Place—Free Church, Esplanade.

Prayer.

1. Brief Address of Welcome.....	Rev. E. S. Hume.
2. Condition, importance and prospects of the Indian Sunday School Union...	Rev. T. J. Scott.

SECOND SESSION.

5—7-30 p.m.—Grant Road M. E. Church.

Prayer.

1. Specific aim of the Sunday School; difficulties in the way and how to overcome them.....	Rev. E. S. Hume.
2. Preparation for the Sunday School	Rev. J. M. Macdonald.
3. Methods of Teaching in the Sunday School	Mr. J. F. Darling.

Second Day.—Thursday, December 20th.

FIRST SESSION.

7-30—9 a.m.—Free Church, Esplanade.

Prayer.

1. Question Drawer...	
2. Singing and Music in the Sunday School	Rev. C. Harding.

SECOND SESSION.

5—7-30 p.m.—Grant Road M. E. Church.

Prayer.

1. Statistics of Sunday Schools in Bombay Presidency	Rev. A. B. Wann.
2. Claims of the International Lessons ...	Rev. C. P. Hard.
3. Sunday School Literature.....	Mr. C. S. Gordon.

Third Day.—Friday, December 21st.

MORNING SESSION.

7-30—9 a.m.—Free Church, Esplanade.

Prayer.

1. Sunday Schools for Girls	Miss Bernard.
2. Temperance Work in connection with the Sunday School.	Mr. S. Tomlinson.

Business.—Closing Words.

IRISH PRESBYTERIAN MISSION.

The annual meeting of the Irish Presbyterian Mission has just been held at Borsad, Gujerat. The report shows 400 Native Christians. Thirty adults have been baptised since the commencement of the year. The meetings were chiefly occupied by the care of the churches, examination of students, and plans for future effort. On the intervening Sabbath the assembled members devoted themselves to aggressive open air work in the town of Borsad. A midday meeting was held in the Church, entirely conducted by Native Christians, when addresses were given on various topics practically connected with their work in the villages, Sunday Schools &c.

INTERNATIONAL BIBLE STUDY.

BY REV. J. E. SCOTT, PH.D.

FOURTH QUARTER. LESSON X.

Sunday, December 9.

Judges vii : 1-8.

SUBJECT:—GIDEON'S ARMY.

I. INTRODUCTORY.

1. *Golden Text:* Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4. 6.

2. *Home Readings:*—

M. Gideon's army	Judg. 7. 1-8.
Tu. Gideon's army	Judg. 7. 16 23.
W. The commission	Judg. 6. 11-21.
Th. Gideon's zeal	Judg. 6. 22-32.
F. The dream	Judg. 7. 9-15.
S. Strength from God	Isa. 40. 21-31.
S. Power in weakness	Zech. 4. 1-10.

3. *Memory Verses:* 2—3.

II. HISTORICAL.

During the period of the Judges men and women of daring and ability were raised up to ward off the attacks of the fierce border tribes which were ever on the alert to seize upon the rich pasture lands of the Israelites. Up to the time of the present lesson four of the Judges had arisen and passed away. Then came Gideon. Concerning the career of this remarkable man we have the following account: "The Israelites sinning again are delivered into the hands of the Midianites; which fourth thraldom lasteth seven years. Hereupon they cry unto God for help, and are reproved by a prophet. Then Gideon, the son of Joash, of Manasseh, is by an angel from God, sent to deliver them. He first overturns the altar of Baal and burns his grove, and is called Jerubbaal. He out of 32,000 men, which came unto him, chooseth only (God so commanding) 300; but with them he puts to flight all the host of the Midianites, whom the Ephraimites afterwards pursue, and slay their princes Oreb and Zeeb. Gideon having pacified the Ephraimites, who complain that they were not called to the battle at first, passeth the river Jordan, and defeats the remainder of the Midianitish army: he chastiseth also the men of Succoth and Penuel, who had refused him victuals in his journey; and slays the two kings of the Midianites, Zebah and Zalmunna. After which great victories the Israelites offering to settle the kingdom upon him and his posterity, he refuseth it, but receiving their golden ear rings, he makes thereof an ephod, which afterward proves an occasion of idolatry. The Midianites being thus vanquished, the land enjoys rest forty years, after the former rest restored to them by Deborah and Barak." (Bible Index.)

Dean Stanley says: "The career of Gideon is more than a battle, it is a campaign or war, which divides itself into three parts. The first is the battle of Jezreel. The Midianite encampment was on the northern side of the valley, between Gilboa and little Hermon. The Israelite encampment was on the slope of Mount Gilboa, by the spring of Jezreel, called, from the incident of this time, '*the Spring of trembling.*' There had been the usual war cry:—'what man is there that is fearful and faint hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart.' (Dent. xx: 8). It was modified on this occasion by its adaptation either to the peculiar war cry of Manasseh, or to the actual scene of the encampment. 'Whosoever is afraid, let him return from Mount Gilead,' or, (according to another reading), 'from Mount Gilboa.' This had removed the *cowards* from the army. The next step was to remove the *rash*. At the brink of the spring, those who rushed headlong down to quench their thirst, throwing themselves on the ground, on plunging their mouths into the water, were rejected, those who took up the water in their

hands, and lapped it with self restraint, were chosen."

III Exegetical.

1. *Then Jerubbaal, who is Gideon.*—Gideon was called Jerubbaal ("the enemy of Baal") from the circumstance of the overthrow of the altars of Baal narrated in the last chapter (ch: vi: 17—32), *Pitched besides the well of Harod.*—This name was evidently given to the spring subsequently, as the word, which means "fear, trembling," was evidently suggested by the fear which came upon the troops when they heard of the approach of the Midianites. It is, perhaps, the same as the fountain in Jezreel. (1 Sam. xxix: 1). *The host of the Midianites were on the north side of them.*—"The confederated troops of Midian, Amalek, and their neighbours, crossing the Jordan to make a fresh inroad on Canaan and encamped in the plains of Esdraelon (anciently Jezreel.) The southern part of the Ghor lies in a very low level so that there is a steep and difficult descent into Canaan by the southern wadys. Keeping this in view, we see the reason why the Midianite army, from the east of Jordan, entered Canaan by the northern wady of the Ghor, opposite Jezreel." (Jam. Fau. and Brown.)

2. *The people that are with thee are too many.*—Victory over the Midianites, and deliverance from their yoke, would avail Israel nothing, if they did not gain the firm conviction that God is their helper. The least chance of a natural explanation, so excites the pride of man that he forgets God. The number of warriors with which he conquers must be so small, that the miraculous character of the victory shall be evident to every body. This belief in divine intervention will make Israel free; for not the winning of a battle but only obedience toward God can keep it so." (Lange.)

3. *Whosoever is fearful and afraid, let him return.*—It does not speak much for the bravery of the army that twenty-two thousand out of a total of thirty-two thousand men "departed early from Mount Gilead." But it was in keeping with the divine plan that it should be so and through it God was glorified.

4. *The people are yet too many.*—Originally they were only one-sixth of their enemies in number. But out of the weak things God confounds the mighty. *I will try them for thee* —A peculiar way was employed by means of which a more select number might be chosen.

5, 6. *He brought down the people unto the water.*—Down the side of Gilboa to the fountain of Harod. *Every one that lappeth.*—"The band who drink like the Egyptian dog perform a deed similar to that which the dog-like animal has ascribed to it. They throw themselves upon the sleeper; and courageous though few, became the terror of the mighty foe." (Lange). *Every one that boweth down upon the knees.*—"Gideon," says the Jewish interpretation), "can ascertain the religious antecedents of his men from the way in which they prepare to drink. Idolators were accustomed to pray kneeling before their idols." For this reason the Jews had avoided the posture and those who would unconsciously do so in drinking were unfit for this holy war.

7. *By the three hundred men will I save you.*—A small number, but they were *picked men* and the Lord was to go with them.

8. *The host of Midian was beneath him in the valley.*—It is important to notice the relative position of the two armies.

IV. Doctrinal

1. In all time God has had his chosen leaders. Such men as Gideon can be safely trusted to lead a small army to victory. Every Christian should become an iconoclast and should glory in the name of Jerubbaal "*the enemy of Baal.*"

2. A multitude of cowards are useless in the Lord's army. He wants picked men. When men have no faith they are "too many."

3. Our courage is often tried in a peculiar manner. God has his own sifting process. It may not be our way but it is the best way.

4. God will not glorify Himself by cowards. (Bp. Hall.)

V. Homiletical.

1. Christianity requires manliness; away, therefore, with those who always plead the weakness of the flesh. (Starke.)

2. Many who have real faith and grace are unfit for special services, and unable to bear peculiar trials, from which therefore, the Lord will exempt them; and to which He will appoint those to whom He has given superior hardiness, boldness and firmness of spirit; and very trivial incidents will sometimes make a discovery of men's capacities and dispositions, and show who are and who are not to be depended on in arduous undertakings. (Leatt)

3. It takes us a long time to learn, but it must be clearly impressed upon us, even though we be humiliated and degraded in the process, that it is now and eternally true that every great conquest, every lasting victory, is—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. iv: 6)

WAR WITH THE INDIAN DRINK TRAFFIC.

On Wednesday night a special public meeting was held by the "Dawn of Light" Lodge of the I. O. G. T. addressed by the Rev. G. W. Clutterbuck. The indefatigable Honorary Secretary, Mr. D. D. Gilder, had worked hard and the consequence was a most successful gathering. Mr. Gilder and several of the prominent members of this lodge are Parsees. There were also a number of Hindus present. After very earnest prayer had been offered by Mr. Glover, Mr. Harris gave an interesting *resumé* of the history of the good Templar Order. He said that the foundation of its principles everywhere was the total and utter prohibition of the Drink Traffic, the entire abolition of the manufacturing, sale, licensing, importation and exportation of intoxicating drinks to be used as beverages. He contended that the I. O G. T. had done magnificent work as an educational society, and had paved the way for the largest and finest Temperance Organization in the world, the Woman's Christian Temperance Union. In two main particulars the two bodies were alike. Both went in for total prohibition, and both permitted women to take the highest offices in the Order.

All Holy Ghost work lays the axe to the very

Root of Every Social Evil

and the drastic lines of the good Templar Order are those on which the Christian Church will eventually secure the destruction and death of the Drink-demon.

Mr. Harris was followed by the Rev. G. W. Clutterbuck, Editor of the *Methodist Record*, and pastor of the English Wesleyans in Bombay. He began by saying that the drink habit did not simply wither the moral forces, it killed them. He said that the haunts of vice depended upon the Drink traffic. Teetotal houses of ill-fame are an impossibility. This agrees with the statement of a Brahmin with whom we were conversing the other day who said no native women drank except those who were inmates of such houses. Mr. Clutterbuck went on to give several very deplorable instances of the

Wreckage Caused by Drink,

amongst others, that of a Brahmin, who after going through terrible persecution, had become a Christian, and finally a Native Pastor amongst the Wesleyan Methodists. That very day he had been cast out from that body on account of continued drunken habits so that now he was in a double sense an outcaste, both from the community he was born in, and from Christian society. Mr. Clutterbuck pointed out that by his first religion this Brahmin was forbidden to touch the drink. He might also have insisted upon the importance of the whole Christian church taking the Brahmin's standpoint on this question. The Salvation Army in England has done it, and ninety-nine pulpits out of a hundred in America are filled by teetotal pastors, the congregations insisting upon having such. What they do, the whole church should do in this matter. When the Brahmin came amongst the professing Christians of India he would find numbers who were called such who drank, and drank heavily. In the train the other day we travelled with one who had a big Bible in his tiffin-basket and drank

A Whole Bottle of Whiskey

between Bombay and Jabalpur. Of course the Bible was only a form. In conversation with him we found that he was marvellously ignorant of its contents. Still, Christian discipline ought to be such, that men like this should be kept out of the borders of the outward Church, so long as they cling to the drink.

Miss McNeal, Editor of the *Palm Leaf* followed, and said that she was watching with painful interest every phase of the movement in Bombay. She rejoiced to welcome our Native friends amongst us.

Among others present at the meeting were a goodly number of soldiers, including Colour Sergeant C. Elliott, a hearty worker in the Temperance Cause. The proceedings terminated with the benediction.

TEMPERANCE MEETING AT COLABA.

On Thursday evening an open meeting of the Wanderers' Welcome and Hope of Gloster Lodges of the I. O. G. T. was held in the Temperance Hall, Lower Colaba, Bombay. Mr. Harris presided Rev. Isaac F. Row of the Anglo-Indian Evangelization Society gave a touching and impressive address, principally on the results of the drinking custom, as they had come under his observation during his twenty years of total abstinence. The address was well adapted to bring recruits to the Temperance Cause.

CHURCH NOTICES.

Fort M. E Church—*Y. M C. A. Rooms.* Apollo Bunder. Services 11 a. m. and 6 p. m. Rev. I. F. Row, will preach on both occasions. The Lord's Supper will be administered after the Evening Service.

Rev. H. C. Stuntz will preach at the Grant Road M. E. Church on Sunday Evening next, upon "*The duty of Parents to Children.*"

To conclude their mission week in the Temperance Cause the I. O. G. Templars will hold a thanksgiving Service on Sunday the 2nd instant at 8 p m in the Y M. C. A. Rooms, Apollo Bunder. The Service will be conducted by the Rev. Isaac Row, and a collection will be taken up on behalf of the Anglo-Indian Evangelization Society. The public are invited to unite.

At Lockhart's Cocoa Rooms in London—of which there are 50—pledge-books are kept, and last year upwards of 5,000 pledges were taken.

Show me what thou truly lovest, show me what thou seekest with thy whole heart, and thou hast thereby shown me thy life. This love is the root and central part of thy being. What thou lovest is that thou livest.

CHANGE OF ADDRESS.

As the *Indian Purity Trumpet* is to be merged into the *Banner of Asia*, all orders should be addressed to the Publisher of the new paper. Orders for Purity books, and all communications respecting the Purity and Repeal cause, may be addressed to The Secretary of the Gospel Purity Council for India, Tardeo, Bombay.

During my tour in Ceylon, personal letters will be forwarded to me. Orders for publications should be sent under separate covers.

W. J. GLADWIN.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held on Saturday next 8th inst., at the Lodge Girgaum at 5 p. m. All children and young people are earnestly invited to come and to bring their Bibles with them.

JOHN M. MACDONALD,
Hon. Sec.

PRAYER FOR MISSIONS.

The special day for prayer for missions was celebrated at the Grant Road Church, Bombay, on Friday morning by a prayer meeting at half-past seven o'clock. It may be said to have been a union meeting as the Rev. W. Bell (Baptist), the Rev. Dhanjibhai Nauroji (Free Church of Scotland), and others took part in addition to the Rev. H. C. Stuntz and members of the Methodist Episcopal Church.

THE LATE MRS. KYLE.

Mrs. Kyle, wife of Thos. D. Kyle, late of Bombay, died in Sidney, N. S. W., Oct. 5th, 1888.

Her afflicted husband writes under date of Oct. 10th that her death was one of great peace and triumph through faith in Christ.

Mrs. Kyle was formerly well-known in Bombay and in Delhi, where many will mourn her loss, yet rejoice in the grace that helped her to "endure unto death."

LIVE PRAYERS.

After a prayer-meeting, at which a female had been among those who spoke aloud in prayer, a person slightingly observed, "As for that woman, she could pray all night." "Yes," replied a devout friend, "and I do not doubt that she has often done so." This was a first-rate reply. Of how few could it have been spoken! Yet those who are much in prayer alone are those who pray to purpose in the assembly. You can tell the other sort, however ready their utterance. It is *as per usual*. It is parroty: too glib to be earnest, too professional to be deep. This kind of praying is a mist which does not wet you, a fire which does not warm you. You could sleep from "Our Father" to "Amen" under such a performance. Yet it is very good and proper. There is nothing the matter with it, except that it is dead—dead as the woman's child, which neither of the two mothers cared to own, in Solomon's court. Oh, for more living children!—we mean true, crying, struggling prayers. These can only come from those who in private wrestle, and weep, and prevail.

An occasional break-down is very refreshing. To observe a heart too full to express itself with the tongue is most arousing to the soul. Oh, that some of our brethren would or could break-down! They are too far gone in routine to be able to rise into the natural, much less into the spiritual. While such machines press like a nightmare on our prayer-meetings, things cannot much improve. Oh, for deliverance!

C. H. S.

"MARY HAD A LITTLE LAMB"

Mrs. Mary E. Tyler, the original Mary whose little lamb followed her to school one day, is still living at Somerville, Mass, a vigorous old lady of eighty-two years. To a reporter of the Boston *Globe* she recently gave the true version of the world famous verses. The lamb was raised by her from the day of its birth, its mother having deserted it. It followed Mary everywhere she went, and died in her arms, having been gored by a cow while following Mary about the barn. The three original verses were written by one John Roulstone, a young man of the neighborhood, then fitting for college, but two more verses were added afterwards by a Mrs. Townsend. From the fleece of her lamb Mary knit two pairs of stockings These were ravelled, and sold in small bits tied to a card with Mary's autograph written on it, and sold for the fund collected to save the Old South Church, Boston. Two hundred dollars were raised in this way.

PASSENGERS ARRIVED

Per P. and O. Str. *Kaiser-i-Hind*, Nov. 27:

From London—Mr Clapham Major R F Hamilton Mr H B Thurburn Capt and Mrs Philips Mrs Swinton Jacob Mr and Mrs Middleton Mr E T Herbert Mr W F Sinclair Mr and Mrs Dunkerley Miss F M North Mr Keeling Mrs and Miss Cunningham Mr and Mrs Harrison and 2 children Mr E Head Mr E Rope Miss Willington Mr C Martin Mr Freeborough Mrs Black Mr G R Webb Mr P Holland Mrs Tandy and infant Miss B Taylor Mrs Pitt Mr and Mrs T Grant Mr W Murray Mr Johnson Miss Abercrombie and Capt Field.

From Marseilles.—H R H Prince Arthur of Connaught H R H Princess Margaret of Connaught Sir J Macnell Miss Robson Mrs Chapman Mr Ashworth Mr R P Ashton Mr G F Grant Mr Brereton Hon Mrs Lyttelton Mr R C Sanders Mr G Bruckner Mr and Mrs Amir Ali and infant Col de Montmorency Maj Lloyd Dickin Mr J M Petrie Mr Mrs and 2 Misses E Dyer Mr W Bradford Mrs Shewan Mr Bingham Mr W J Burn Mr Neville Harris General Gordon Mr and Mrs Charrington Mr Klasto Mrs Baines Miss Newman Mr J M Coode Col J P Steel Mr J W Rawlins Mr C A Bedford Miss Poynter Mr W Taylor Mr and Mrs Hulton Mr Gerald Hardy Col and Mrs Ramsay Mr Corstophine Mr M Abdul Karem Miss Poore Mr and Mrs Ollivant, child and sister Col and Miss Boldam Mr W P Baidge Mr J C Chanter Mr A C Batchelor Capt Stacey Col and Mrs Prinsep Mr L R Forest Mr N F Macleod Mr W K Darley and Miss Darley Mr C Fox Mr Beresford Mr Granville Walton Mr F V Taylor Mr H W Hancock Mrs Bruce, child and infant Mr Skinner Lady Wilson and Miss Dawson.

From Naples—Mr and Mrs McNaughton Lieut and Mrs Fischer Mr L R Burrows Col and Mrs Stead Mr Glenn and Mr Gibbons.

From Port Said—Mr Pandalides.

From Ismalia—Mr Greeven Mr J Halifax Mr Rogers and Mr Whitridge.

From Brindisi—Mr H W Uloth Mr P Clarke and Mr Moncrieff

From Malta—Mr Watson.

From Aden—Mr Cruickshank Miss Hamilton Lieut J Dallas and Mr R Lingi.

PASSENGERS SAILED

Per P. and O. Str. *Hydespes*, Nov. 30th:

For Brindisi—Hon Mr and Mrs Naylor Lieut-Col Verney Mr Sime Mr C E Smyth Mr H W Simpson Mr Cosmo Allen Col and Mrs Ricketts Mr R G Orr Mr E H Porcheron Mr F C O Beeman Mr R M Entwisle.

For Suez—Major F Barrow Mr J Clapham Capt Surmondt Baron Von der Marvitz Mr W A Bankier.

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Mr. J Setterfield, 17th Dec 1888...	12	0	0
Rev. Th. Digel 19th May 1889.....	3	13	0

Miss Hettie Mansell, daughter of Rev. Dr. Henry Mansell of Cawnpore, and Miss Greene, the intended wife of Rev. E. S. Busby, Lahore, were expected on the 28th instant per S. S. *Persia*.

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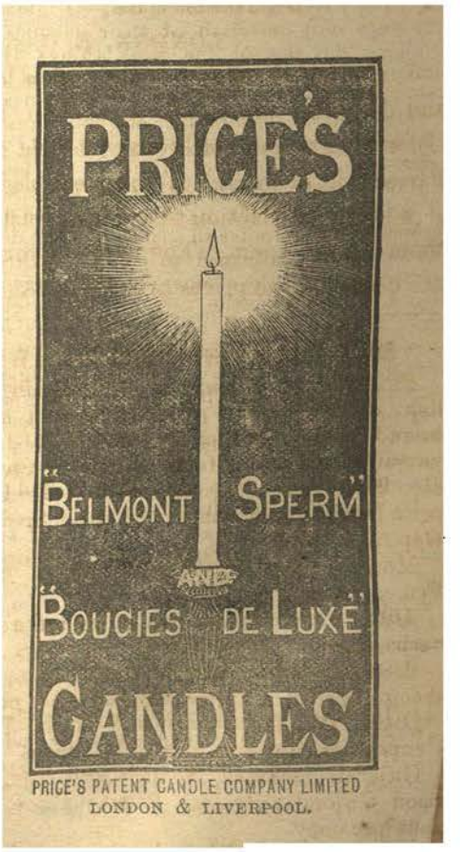

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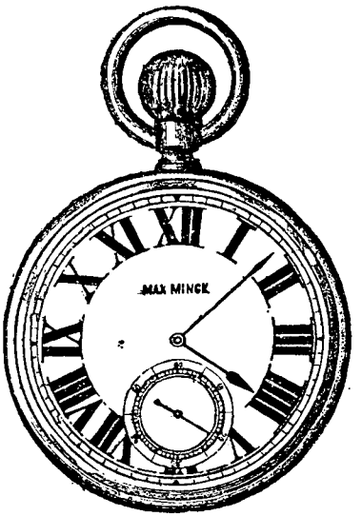

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